

build to heaven by this method and God confused them with a multiplicity of tongues so they could not understand one another. So we find it among the churches. Each tries to build to heaven according to his idea of getting there, and it looks like God has confused us so that we, too, can't understand one another. I believe, however, that God is bringing about an understanding among us so that we may take his method of reaching heaven instead of our own. That is to say, that we will take Christ as the way and not our church. Thousands of people are trusting in their churches to reach heaven. Christ is the way and churches are merely the school rooms for teaching to live here and hereafter. I had been taught in one of these schools that baptism is the door to salvation, when Christ plainly tells us that He, Christ, is the door, and he that entereth any other way is a thief and robber. Jno. 10 : 1-10.

Giving of tithes and prayers and fastings is not religion of itself, neither is preaching, washing feet, being baptized, nor any outward work of itself, for the Jews and Pharisees did all this and the Mohammedans do nearly all of this today, but Christ never condemned any one, except the narrow self-righteous Jew and Pharisees.

St. Paul tells us plainly that we may give all our goods to feed the poor, and not only this, but we may give our bodies to be burned and it will profit us nothing if we have not love as the fountain source of our giving. I Cor. 13 : 3. The whole ground work of the religion of Jesus Christ is love in the heart. And if we all love God with all our heart, with all our soul, with all our mind and all our strength, and our neighbor as ourself, it will work out in our lives, in our hands to do others good, in our feet to walk in the path of the just, in our tongue to speak God's praise, and not befoul this member with evil speaking, and in our body to keep it in order. Such need not tell the world that they are Christians. Most people know this and their tongues are forced to tell the truth when questioned if they are Christians, they say, "I am a member of the church." They dare not lay claim to Christianity, but only to cold formal church membership. Love in the heart inflames the soul to go and work in God's vineyard, and not caring for the recompense of reward here. It will lift up the fallen, not kick them down lower. It will not break one of God's commands, but will do them all. It will not speak evil, but it will praise God. It will not lie, but tell the truth. It will not defraud, but it will reprove the dishonest, and if there be any other commands it will not break any but keep them all.

It will not call the ordinances only the commandments of God, nor will it "harp" on that to the neglect of the others. It will not preach feet washing oftener nor stronger than honesty is mentioned in God's word, but in like proportion. This love will go out beyond the limits of our church. For if you do good to them who do good to you what thanks have you? Do not even the Publicans the same?

Church religion is Jewish religion; it is Pharisaical in form, but not Christian at heart. The apostles had this kind of religion before the descent of the Holy Ghost on the day of Pentecost, when they forbid one casting out devils that did not follow them, but Christ reprove them and tells them not to forbid him. Many persons of to-day forbid others not following in their footsteps to cast devils out of humanity.

This letter is getting too long and I will abruptly close and give more on the subject later.

WHO ARE WITNESSES FOR CHRIST?

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In this very important age of the world we see and hear many persons saying that they are witnesses for Christ. In reasoning from a biblical and legal standpoint the position is evidently erroneous.

1. LEGAL. I quote from Webster, *Witness, n.* [A. S. *witnes*, *gewitnes*, from *witan*, to know. 1. Attestation of a fact or event, testimony. 2. That which furnishes proof. 3. One who is cognizant; a person who beholds or otherwise has personal knowledge of anything; as, an eye witness; an ear witness.

Witness, v. t. 1. To see or know by personal presence; to have direct cognizance of.

From these definitions given by Webster no person can be a witness legally without having personal knowledge of the facts, either by the sense of sight or hearing. Hence, legally no person since the close of the Apostolic Age could be a true witness for Christ.

2. BIBLICAL. New Testament, John 1 : 6, 7. "There was a man sent from God whose name was John. The same came for a witness to bear witness of the light that all men through him might believe." John the forerunner had personal knowledge of Christ. He baptized him and saw the Holy Spirit descend upon him in the bodily shape of a dove. God had previously taught him that he should have this testimony. John had personal knowledge of Christ but could only bear witness of the "light." That is, that he was the Christ the Son of God that should come to "save his people from their sins." Christ made choice of twelve whom he or-

dained and called them apostles. See Mark 3 : 14. "And he ordained twelve, that they should be with him, and that he might send them forth to preach." Luke 1 : 1, 2. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us, which from the beginning were eye witnesses and ministers of the world." Christ addressing these same persons, see Luke 24 : 48. And ye are witnesses of these things. John 15 : 27. "And ye also shall bear witness, because ye have been with me from the beginning."

I will now quote the last words of Jesus to the eleven apostles just before his ascension to heaven. See Acts 1 : 7, 8, as recorded by Luke. "And he said unto them," Christ said unto the eleven, "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power. Margin : The power of the Holy Spirit coming upon you. After that the Holy Spirit is come upon you : and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Holy Spirit brought to the remembrance of the Apostle Peter the language of the Psalmist David in reference to the habitation and office of Judas. That his habitation should be desolate, and that another should take his office. Now in order that no mistake be made in the choice, the Holy Spirit directs Peter to give the qualifications requisite. Hear him. Acts 1 : 21, 22. "Wherefore of these men which have companied with us all the time the Lord Jesus went in and out among us, beginning from the baptism of John unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Among the number then present of about an hundred and twenty only two persons had the proper qualifications to fill this vacancy. The apostles not knowing which of the two the Lord would have, the Holy Spirit directed that they submit the matter to the Lord and let him dispose of it. Hence they prayed and cast lots "and the lot fell upon Mathias and he was numbered with the eleven apostles." If only one had been among the number possessed of the proper qualification to be a witness with the eleven of the resurrection of Christ there would have been no necessity for the special prayers and casting of lots from the fact that they would have known to ordain him. If more than two had been present that went in and out among them from the beginning of John's baptism until his ascension all such no doubt would have been set apart and